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By courtesy of the Presbyterian Board.

Five Generations of Christian Koreans
Baptized by the same pastor

Life and Light

Vol. XLV.

November, 1915

No. 11

Reports received some time ago by the American Board concerning the illness and death of Rev. George P. Knapp of Bitlis have now been sadly confirmed, adding one more missionary life to the toll of death during the past months of suffering in Armenia among missionaries and people. Mr. Knapp reached Diarbekir, near Harpoot, in August, very ill, and was given devoted care by a friendly Turkish doctor and his wife, a trained nurse, but this did not avail to save the useful life. As there is a Protestant church and pastor in Diarbekir there was a Christian funeral service and the body rests in the Protestant burial place.

Mrs. Knapp and their four children remained in this country when Mr. Knapp returned to the field in 1910, and will have the deepest sympathy of many friends, as will his sister Grace who arrived from Van early in October.

Mr. Knapp was the son of Rev. and Mrs. George C. Knapp who went to Turkey in 1855 and spent forty years in Turkey. He was born in Bitlis and spent a large part of his missionary life there, although from 1899-1909 he was located in Harpoot. He was graduated at Harford Seminary in 1890 and sailed for Bitlis the same year. His life of devotion and unselfishness won him many friends, and while little is known of these later days we feel sure he did not spare himself even unto death.

On October 5 the party of missionaries who had been driven out of Van, and whose arrival in Tiflis has been so widely chronicled, reached New York. In this company were Dr. C. D. Ussher and three children, and Miss Elizabeth Ussher, Rev. E. C. Yarrow and his wife and four children, Miss E. Gertrude Rogers, Miss Grace H. Knapp, also Dr. George C. Reynolds and Mr. Henry H. White who reached Tiflis just after Mrs. Reynolds' death and who have taken the long journey back *via* Sweden, with the others from the mission

Recent
Arrivals.

station. Miss MacLaren was reported in September as very ill in the hospital at Bitlis where Miss Shane at last accounts was caring for her.

Mrs. Edward Riggs, Rev. and Mrs. Theodore Elmer of Marsovan, Mrs. Charles T. Riggs and children of Constantinople, and Mrs. George D. Marsh of Philippopolis arrived in New York October 4. Miss Sophie S. Holt of Adabazar, who came on September 22, left for her home in the West on the 24th. Mrs. S. Ralph Harlow and two children, Mrs. J. K. Birge and child, and Miss Gladys R. Stephenson, all from Smyrna, arrived in New York September 26. Miss Mary M. Root of the Madura Mission sailed from Colombo August 25. She comes for regular furlough and is due in San Francisco October 11.

From Abaian, Gilbert Islands, Rev. and Mrs. Frank J. Woodward and two children arrived at San Francisco August 17. Mrs. Woodward went out to Kusaie in 1909 as Miss Marion Wells of Holyoke, Mass., and after teaching in the girls' school till 1912, was married to Mr. Woodward. They have come for furlough and will make their headquarters with Mrs. Woodward's relatives in Summit, N. J.

Miss Jessie R. Hoppin has long been known to our readers as the intrepid "touring mother" of the Marshall Islands. She has been going from island to island for fifteen years gathering up girls for the Kusaie school, and shepherding the graduates in their trying places as teachers. When the war broke out Miss Hoppin was at Jaluit, but when that island became the headquarters of the Japanese, who took possession of the islands in 1914, she was offered safe conduct to Kusaie or to Japan. She elected, however, to remain with the Marshall people and has been interned ever since, neither receiving nor sending mail, except the simplest messages pertaining to her necessities. She has been as ever busy among the people by whom she is devotedly loved and has started a school for the little children and the young men, which now numbers between forty and fifty. Her furlough is long overdue, but she felt that the present was no time to leave her post.

From New York, September 8, Miss Dorothea Kielland, in company with Rev. and Mrs. A. F. Christofersen, sailed for Africa, to join the Zulu Mission; also September 30 and October 1 Mr. and Mrs. Arthur J. Orner and Dr. William T. Lawrence and Mrs. Lawrence returning to the West Central Africa Mission; from New York, September 30, Rev. and Mrs. I. N. Camp and

Miss Hoppin
at Jaluit.

On Their Way
to the Field.

Miss Ethel M. Putney left for Cairo, where they will study Turkish in preparation for future work; Miss Mary L. Matthews, who sailed for Serbia August 27, was reported as due in Salonica about September 20.

Miss Mabel Chase of Boulder, Col., expects to sail for Madura, October 23, from San Francisco, in company with Miss Katie Wilcox. Miss Chase has been adopted by the Suffolk Branch and will be supported by the auxiliary of the First Church, Cambridge, Mass. Others in the same party are Dr. and Mrs. H. N. Kinnear returning to Foochow, Rev. John K. Bicknell and Mrs. Bicknell who will again take up work in Jaffna College, and Miss Lucy K. Clarke who goes to aid in the Uduvil Girls' School in its kindergarten department. Dr. Lucius W. Case returning to the Philippines, and Rev. and Mrs. M. E. Hall to join the Japan Mission, are also of this company.

In connection with the annual meeting of the auxiliaries of Middlesex County, Conn., held in Chester, Conn., the New Haven Branch had the pleasure of welcoming a new missionary to the ranks of "honorable women not a few" now supported by this Branch in the foreign field. Miss Katie Wilcox, whose home is in Chester, received her commission from the American Board at the hands of Dr. J. P. Jones, so long a member of the Madura Mission, to which Miss Wilcox goes, and Miss Gertrude Chandler spoke for the Madura circle, who will soon welcome this much needed recruit. Mrs. W. H. Fairchild represented the Branch, giving assurance of hearty support and sympathy to the young worker.

In the Rollstone Church, Fitchburg, Mass., Sunday afternoon, September 19, Miss Olive Greene, under appointment for Smyrna, was commissioned in the presence of a large audience. Rev. D. Brewer Eddy represented the American Board and Miss Mary Preston spoke for the Woman's Board. Miss Greene will be supported by the churches of Fitchburg and vicinity, thus becoming a missionary of the North Middlesex Branch. She is at present studying in Hartford at the Kennedy School of Missions.

The National Council has issued, for one session of its meeting in New Haven, a strong program for a Woman's Meeting Friday afternoon, October 22, to be held in the First Methodist Church. Miss Mary E. Woolley, president of Mount Holyoke College, is to preside, and addresses will be given on various phases of Social Service as carried on by Congregational women.

Woman's Meetings
at New Haven.

Among the speakers are Mrs. H. W. Peabody, Mrs. F. G. Platt (formerly Mrs. B. W. Labaree), Mrs. Hastings W. Hart, Miss Katharine Z. Wells, Miss Alice P. Adams and Secretary Henry A. Atkinson.

On Wednesday forenoon, October 27, the three Woman's Boards are planning a meeting at which the activities of Congregational women in the foreign field will be more specifically set forth. Mrs. George M. Clark, president of the W. B. M. I., will give an account of her recent visit to the missions, and it is hoped that Mrs. George Hinman, formerly of Foochow but now connected with the W. B. M. P., will represent that Board. Among the missionaries announced to speak at this time are Miss H. Juliette Gilson of Rhodesia, Mrs. William S. Hazen of India, Miss Mary D. Uline of Turkey and Rev. Lucius Porter of North China.

The Forty-eighth Annual Meeting of the Woman's Board of Missions will be held with the First Church at Burlington, Vt., beginning Wednesday morning, November 10, and closing Friday noon, November 12. Mrs. Charles H. Daniels will preside, and addresses are expected from Miss Alice P. Adams of Japan, Miss Gertrude E. Chandler of Madura, Miss Gilson of Rhodesia, Miss Uline and other missionaries from Turkey, Mrs. Ruth Ward Beach of Foochow, and Dr. Raymond Calkins of Cambridge, Mass. An impressive feature will be the Commission Service of Dr. Lora G. Dyer of Foochow. The young people's rally will be held Wednesday evening, with seats reserved for the young people but a welcome also for older ones. Dr. Calkins will give an address and there will be special emphasis upon the musical program. At four o'clock Thursday afternoon in the College St. Church there will be a Children's Rally, at which time "A Trip Around the World" will be taken, for which coupon tickets will be distributed in the Burlington schools. Discussion of home base topics and reports of the year will furnish much of interest to the delegates in attendance. Vermont Branch is making wise and wide plans for this occasion, and has already appointed a committee to follow up and conserve the results of this,—the first annual Woman's Board meeting in its territory. Please send to Miss Hartshorn for the Prayer Cards, and if any one has been delayed in applying for entertainment, write very promptly to Mrs. W. B. Howe, 409 South Union St., Burlington, who is chairman of the Entertainment Committee.

As previously reported the United States flag was fired upon and shot to pieces in Van before the departure of the missionaries. Later advices bring the grievous word that the buildings there have been completely destroyed,—these consist of hospital, college buildings, high and boarding schools for girls and boys, in addition to the residences of the missionaries. In Marsovan the school and hospital buildings are reported as under government seal, all Armenian assistants and nurses taken from the hospital, while in other places property and supplies have been confiscated, and much damage to buildings is feared, in addition to the heartrending conditions known to prevail among this martyr people.

On October 13 the American Board received by cable the sad and unexpected news of the death of Mrs. James F. Cooper in Foochow. Dr. and Mrs. Cooper joined the mission in 1913. Mrs. Cooper's home was in Dorchester, Mass. A memorial service for her was held at the family residence Sunday afternoon, October 17.

Mrs. Charles H. Daniels will spend the coming winter in New York, where she will reside with her daughter, Margarette, at 14 Fifth Avenue.

Mrs. Daniels is taking up various courses of study at Union Theological Seminary, but plans to be present in New Haven October 27, where she will preside at the Woman's Boards' Meeting in connection with the National Council, also at the annual meeting of the Board in Burlington, Vt. During her absence Mrs. Frank Gaylord Cook of Cambridge, first vice president, is acting as chairman of the Executive Committee.

Mrs. Charles M. Lamson, after a summer spent at her home in Auburn-dale, sailed for Naples October 1, where she will assist Miss Almira F. Leavitt during the coming months in a work for students which is under the direction of Dr. John R. Mott and his International Committee. Miss Leavitt is a sister of Rev. H. H. Leavitt, formerly of the Japan Mission.

Miss Elizabeth Johnson of Ahmednagar was present at the first Friday meeting in Pilgrim Hall, October 1, and her words regarding the hospital where she is superintendent of nurses added interest to the fine program enjoyed that morning by more than one hundred and fifty women. The next meeting will be held November 5 at 10.30 A. M.

Rev. and Mrs. George P. Cowles, after several years' detention in this country on account of Mr. Cowles' serious breakdown in health, expect to sail November 13 for the Zulu Mission, where Mrs. Cowles will be in charge of our Umzumbe Girls' School.

Although our year closed October 18, we are going to press too early to make any statement as to the outcome. That will appear in the December number of LIFE AND LIGHT. We note with much interest that the American Board has found in this year of war, when many good friends of missions have regretfully reduced their gifts, that the receipts from legacies and matured conditional gifts enabled them to close their year with all expenses paid and the debt reduced. This suggests to friends of our Board how they may now make provision to help future years to be "good" ones for us. A bequest in a will or a conditional gift to the Woman's Board of Missions will do this.

Helping the
Treasury.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM SEPTEMBER 1-30, 1915

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
1914....	\$11,215.32	\$ 92.00	\$11,307.32	\$ 272.29	\$ 6.00	\$4,050.00	\$15,635.61
1915....	14,400.93	1,385.00	15,785.93	2,138.06	37.00	50.00	18,010.99
Gain....	\$3,185.61	\$1,293.00	\$4,478.61	\$1,865.77	\$31.00		\$2,375.33
Loss....						\$4,000.00	

OCTOBER 18, 1914-SEPTEMBER 30, 1915

1914....	\$105,640.37	\$5,251.99	\$110,892.36	\$40,684.73	\$1,999.91	\$36,473.64	\$190,050.64
1915....	107,924.11	13,430.99	121,355.10	33,721.01	2,181.33	16,878.57	174,136.01
Gain....	\$2,283.74	\$8,179.00	\$10,462.74		\$181.42		
Loss....				\$6,963.72		\$19,595.07	\$15,914.63

RECEIPTS FOR REGULAR WORK AND BUILDINGS

JANUARY 1-SEPTEMBER 30, 1915

Counting on Apportionment for 1915				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$74,384.64	\$7,070.93	\$4,035.49	\$85,491.06	\$27,511.12	\$17,992.14	\$130,994.32

Martha T. Reynolds: A Living Epistle

By Dr. Grace N. Kimball

MRS. RAYNOLDS was of the stuff of which saints and martyrs are made: absolute faith, unswerving belief, utter devotion to the cause of Christ as she interpreted it, losing her life, giving her all with an eye and heart entirely single to the one purpose. Fond of beautiful things, flowers, music, art, literature, and with a mind capable of cultivated enjoyment of all, yet setting all aside for the one object,—that of teaching the gospel of salvation to the souls about her.

She was wonderfully kind-hearted and responsive to all physical suffering, and her life was one long ministration to these needs, but in all this, even, there was a sort of impatience at the loss of time and strength involved that might have gone to the succor of the soul's needs. Her whole heart was in Van and in the spiritual interests of its people, and the tragedy of her death is in the sense of defeat and removal from all she held so dear. One must desire that her grave should ultimately be where her heart surely is.

We do not know all the facts regarding the departure of the missionaries from Van. Judging from reports received in August it is quite possible that the enemy was not the Turks but was an overwhelming epidemic of typhus and dysentery, with the exhaustion of all medical supplies and the prostration of Doctor Ussher and so the absence of any medical worker. Whatever it was, it was despair and absolute necessity that drove them forth. And I fear that the full account will be most distressing, both as regards the missionary force, the native community and the mission property. Surely nothing could be more noble and Christ-like than the way in which the missionaries sacrificed everything for the protection and care of the Turkish refugees.

Dr. Reynolds' visit to us last summer made all the work in Van and vicinity, with the outlook for its still broader growth, seem very wonderful. His departure in July was heroic, facing as he did all the uncertainties and dangers of the journey; and his keen desire to be in the thick of the fray was characteristic both of himself and of Mrs. Reynolds.

In the long role of wonderful men and women who have been sent forth to missionary fields by the American Board Dr. and Mrs. Reynolds stand out as among the finest examples of absolute devotion to its high ideals. Their entire consecration of themselves and all their powers and

possessions never faltered or failed in all their long years of service. The difficulties and discouragements ever attendant on this work only added to their zeal. Wars and famine, plague and massacres, disaffection and revolution have come again and again to break in upon and complicate their missionary work. But through all they have stood dauntless and undismayed, ever keeping the higher ends of the work closest to their hearts; and of late years their visible rewards have been many.

We can only hope that it will be given to Dr. Raynolds after these heavy clouds pass to return to Van and to take up the work he loves and carry it on to some of the advances that he has labored so hard for both there and in this country.

In Later Years

By Caroline Silliman

“Death is not a terrible, sad thing. It is only passing into another room.” This must have been the way with Mrs. Raynolds’ going.

The door of the earthly room closed and the soul passed on into the heavenly. Mrs. Raynolds often spoke of heaven in such a simple, unaffected way. She was in the first company of missionaries which settled in Van. The Armenian women called her *Hanum* (Turkish for lady), for in those days they were not accustomed to English names and preferred one of their own choosing. The name has clung to her, and to every one on the mission compound she was “*Hanum*.” *Hanum*, to the mission circle and to the many Armenians who knew her well, means kind,

sympathetic friend, refuge of the poor and sorrowing, adviser of the perplexed. It means one whose presence is a blessing, whose spiritual life is an uplift and an incentive.

Mrs. Raynolds at seventy-five years of age had not let go her work. Her broad interests led her to take an active part in various departments. She had charge of the work for women, and aside from arranging for and attending the various meetings she kept up, till the last days, her habit of spending two or three days a week in calling. The poor considered her as their special friend, and it was unusual to find her in her sitting room without one or more women pouring their tales of need in her sympathetic ear.



Mrs. Raynolds

The keenness of her mind and her pleasure in working out problems was

one thing which impressed me as a newcomer to the circle seven years ago. At that time there were yet orphan girls in her care and some of them worked in the rug room. When Mrs. Reynolds heard of a particularly nice rug in one of the houses or old churches she would go and study it, then come home and with her head worker plan out the pattern on square ruled paper. A little later we could see, on visiting the rug room, the result of her labors worked out on a rug under process of construction. She enjoyed teaching algebra, and kept up her class in the girls' high school until recently.

For many years Mrs. Reynolds has had a Sunday school class of boys which met in her sitting room on Sunday afternoon. It would be impossible to estimate the amount of good influence she has had in this way. Of the pupils many have been attracted by the "good times"—Mrs. Reynolds knew what constitutes a good time for boys,—and have remained in the class to have their ideals and entire trend of life moulded by this fine, sympathetic, Christian woman.

During the siege we feared the effect the excitement and crowded condition of our premises would have upon her nerves. If she was especially tried she did not show it but spent her whole time ministering to the needs of the refugees in her house. She dispensed the milk from her cow by the cupful to sick babies; potatoes, bread, or anything she had to orphan girls who had married in near-by villages and now were refugees with their little children on our premises. She felt Dr. Reynolds' absence greatly, and now after two years of separation, as they were anticipating reunion, God calls the brave soul home to its rest.

In Memoriam

The gates of life swing either way
 On noiseless hinges, night and day,
 One enters through the open door,
 One leaves us to return no more;
 And which is happier, which more blest,
 God knoweth best.

We greet with smile the one who comes
 Like sunshine to our hearts and homes;
 And reach our longing hands with tears
 To him who in his ripened years
 Goes gladly to his heavenly rest.
 God knoweth best.

He guards the gates. We need not dread
 The path these little feet must tread,
 Nor fear for him who from our sight
 Passed through them to the realm of
 light,
 Both in his loving care we rest,
 God knoweth best.

—*Mary Wheaton Lyon.*

Concerning Chosen

By Dr. W. E. Strong

The editorial secretary of the American Board, Dr. W. E. Strong, has kindly written the third article in the series on *The King's Highway* now appearing in *Life and Light*. Dr. Strong's picturesque description of Korea, or Chosen, to use the name by which this little country is now called, will be especially helpful to those who are studying the textbook.

RIP VAN WINKLE Land! So one thinks of Korea. For many times twenty years it lay asleep; or if not asleep, unseeing, inert, stagnant. Harassed by foes without, it was cramped on every side. Within, a despotic government robbed and oppressed its people till hope was crushed out; rich and poor alike sank into dull despair. Weak, ignorant, idle, Korea lay like a log blocking the stream

of progress and decaying where it lay.

Japan and even China were girding themselves for a new era; they were seizing upon new ideas brought from the West and reconstructing to greater or less extent their social, industrial and political life. But Korea stuck fast by its ancient ways—a hermit nation—afraid of its neighbors and indifferent to the rest of the world. Then Christianity came to it



On the March
A Korean "chigi" carrying our baggage

with the missionary. It met a cold reception in 1884. Suspicion and hate were let loose; stones flew; riots broke out. This hermit sought to close the door in the face of his visitor. But the visitor waited, patiently, kindly, till his chance to help came. At length he won confidence, then response; slowly, in the earlier years, but with increasing rapidity till at last the pace became the swiftest in the history of

modern missions. Dr. S. A. Moffatt baptized the first seven converts in Pyeng Yang in 1894. To-day from the vantage point of his mature years of service he looks out upon 20,000 Christians in that one city; 70,000 in the region; 185,000 and more in the land.

Alarm over the conspiracy trials and what they portended for the Christian community in Korea in recent years naturally checked somewhat the stream of new disciples. It has been a time of testing, of purifying. The reversal of the earlier verdicts, and now the pardoning of the six men who were finally condemned and imprisoned, removes that obstacle from Christianity's path. Latest reports indicate that large numbers of believers are being received in different sections of the country, that



Students of Normal School at Seoul at Play

revivals of genuine power are rousing the churches to fresh activities and that a new period in church development seems under way.

Like manna from above, the gospel came to the Koreans. It lifted their eyes from the prevailing misery and despair, brought them a message of hope and of compassion, was to their impoverished lives, as food and drink, as education and entertainment, as occupation and social interest. It widened and filled the horizon of their thoughts. No wonder this downtrodden nation caught at the new religion or that they took it without question or qualification. The people that sat in darkness saw in Christianity a great light.

High and low were moved by it. Not only humble dwellers in straw huts, but the mighty of the land came under its influence. Missionaries

at the capital, notably Dr. H. G. Underwood, became trusted advisers of the Emperor and his family. In Seoul to-day you may be taken to a school for Korean youth maintained by a Japanese Christian lady—one with a remarkable life story—seventy per cent of whose pupils are from high class homes. And to this school, it is said, the late Empress of Korea gave property valued at 500,000 *yen* (\$250,000). From top to bottom, Korean life has been penetrated by the religion of Jesus Christ.

A Sunday spent in Pyeng Yang was a revelation: White-robed figures—"angels" one called them, remarking the spotless dress of both men and women—flocking to church all day long; huge Bible schools held separately for the sexes—800 men meeting in one church and when their session was over 600 women taking their places. Similar if not so large groups assembled for like purpose in a dozen other churches, in theological school building, in missionary homes, in every available place; preaching services with 1,500 in the congregation, men, women and children, with a plentiful sprinkling of babies continually being wound to or unwound from their mothers' backs. To and fro passed these unceasing lines of worshipers with their dignified, quiet mien, carrying their Bibles, intent on the one thing to which their lives were devoted. The hush of the old-time New England Sabbath was in the air.

For the Korean has taken his new faith very simply. His missionaries have been of the strict type and he has followed their example. Sunday is to be kept sacredly; absence from church is a ground for discipline of church members; marriage of a Christian with a non-Christian is disallowed; the exercises of religion are to be rigidly practiced. To be a Christian means to adopt a particular and precise regimen. It is to come out and be separate and to bear a personal witness to the new way. One test for church membership is successful evangelism,—another disciple gained.

Herein lies the strength of Korean Christianity and the explanation of its marvelous spread. It has not been the work of the missionaries alone; hardly of them primarily. The driving, conquering force has come from the push of the Christian converts. Like the first disciples they have gone out each to find his brother. Their motto has not been, "Win One," rather "Win Many." To the villages and towns outlying from the mission centers, Korean Christians have gone, to proclaim the gospel, to conduct classes, maintain services, and to serve the small new churches that at length were organized. They have undertaken this work systematically and unweariedly. Each New Year's time every house in

Pyeng Yang is visited by some one voicing the Christian invitation. No other mission field in the world can show so intense an evangelistic temper among its converts as does this land of Korea.

Again, the Korean church is notable for its devotion to the Bible. It is accepted, literally, entirely; but more than that, it is studied devotedly. Besides the Sunday schools, attended by old and young, are innumerable Bible classes, Bible institutes, normal training classes; simply organized combinations for more thorough training in the Scriptures. The Presbyterian Mission has over 1,800 of these Bible classes, held at mission centers, to which the people to the number of nearly 50,000 come at their own charges for a period of connected study. At one point over 1,800 men and boys came entirely at their own expense for over a week's study; for fifteen years and more not a cent of foreign money has been used either for the expenses of this class or for the entertainment of its students. The Methodist Mission also conducts Bible institutes from September to April of each year which offer the privilege of Bible instruction to every man, woman and child on their rolls.

Another feature of Korean Christianity which illumines its path is its spirit of giving. The figures of last year show contributions from all the churches of Korea amounting to 264,051 *yen* (\$132,025.50). When one realizes the poverty of the mass of the people, the little money that passes through their hands, it is amazing to see the stream of their generosity toward the church. From the beginning they have been trained to give, to build their own churches, to maintain their own leaders. Less than a score of the one thousand church buildings in the Presbyterian Mission received any help from foreign sources in their erection; over 8,000 evangelistic workers in the same field labor at no expense to the mission. It is a self-sustaining, self-propagating church that is being built up in Korea.

For twenty years, since 1895 when China renounced her claim on the land, Japanese influence in Korea has been steadily increasing. For the last ten years the steps of this advance have been swift and strong. In 1910 Korean territory was formally annexed to Japan. Under the name of "Chosen" it is now an integral part of the Empire. Its chief ruler is the Japanese Governor-General; its high officials, including many of the provincial governors, are Japanese. The change of rule has worked benefit in many ways; it has introduced a host of improvements, and wrought needed reforms; Japan is administering Korea in broad-minded, statesmanlike fashion. She is spending there far more than she gets back as

yet. Her most modern and enterprising works are to be found in this her newest possession. The railways in Korea are standard gauge; road bed and equipment surpass Japan's earlier attempts at home. The Seoul Bank is a wonder; its very building is one of the sights of the East. Large and elaborate schools are maintained, industrial normal, model, through which Korean youth of both sexes are being trained as teachers and leaders of their race. Government hospitals, admirably housed and



Coming from the Well

equipped, offer their services to the Korean sick. By the building of highways, the developing of mines, the stimulating of agriculture, Japan is seeking to "speed up" her Korean subjects to keep pace with the modern world into which, in spite of themselves, they have been drawn.

This "speeding up" process has naturally not been altogether agreeable to the Koreans; many ancient and valued customs have been over ridden. There has been something of the iron hand, often ungloved, in

Japan's rule of Korea. In assuming control she has encountered also some disagreements and misunderstandings with the missionary forces and their traditional methods of work. Now and then it has been thought that the new ruler of Korea was antagonistic to missions, though it is noted that there is a greater proportion of Christians among the officials in Korea than in Japan itself.

The latest order reported, viz., that religion must not be taught in schools approved by the government, will be a severe blow to the mission-

ary educational system. Yet Japan affirms it is not meant as such, but only to bring her educational methods throughout the Empire into harmony, and to make the instruction as it is, for example, in the public schools of America, purely secular. The missionaries are at liberty to conduct religious instruction at other times, but not in school hours and to the scholars as a body. And they are to be allowed, it is said, ten years to adjust themselves to this new rule.

It was inevitable, no doubt, that Japanese Christians, beholding Korea made part of their country, should feel impelled to have a share in its evangelizing; that the Christianizing of Korea should not be altogether the enterprise of foreigners. The Kumi-ai (Congregational) churches



A Donkey Load

of Japan decided to send representatives to Korea not only to organize and serve churches of Japanese Christians living there, but also to reach out for the Koreans. Here is where we Congregationalists of America are closest linked with Korea. There are to-day four Congregational Korean churches in the city of Seoul; granddaughters of the American Board and the Woman's Boards. The situation is not without its perplexities, its embarrassments. The mingling of the strict Korean type of Christian faith and practice with the more liberal customs of the Japanese can hardly be accomplished without misunderstandings and some antagonisms. There is need of large patience, of mutual trust and sympathy. Our missionaries in Japan are awake to the difficulties of the case; they are good friends with the Korean missionaries as well as with the Japanese leaders in Korea. They will do their best to hold together and make co-operative the Christian forces that tend to draw apart.

This fascinating mission field of Korea has a marvelous past, and the prospect of a great service to the cause of Christ all over the Far East.

Japanese Work in Chosen

By Dr. James H. Pettee, Okayama

THE changed political situation in Korea resulting in its final absorption into the Japanese empire has brought a new working element into the religious transformation of the people of that land; namely, the Japanese themselves. Buddhist priests, government officials with their modernized Confucian and Shinto conceptions, and Christian preachers or educators are lending a hand in the timely work of remoulding that now aroused people.

Congregationalists in particular, but Christians of every name as well, are especially interested in the work of a small group of *Kumiai* preachers and teachers, the pioneer and present leader of whom is Rev. T. Wataze. As this is the only Christian work on any extended scale carried on by Japanese in behalf of Koreans, and as it has an interesting history, it merits separate notice.

Thoughtful Japanese early realized that if there was to be anything more than an alliance of the two peoples based upon force it was incumbent upon themselves to take fraternal interest in the development along all higher lines of activity of the Koreans, or Chosenese as the Japanese call them. Mr. Oshikawa, formerly a Presbyterian preacher, assisted by Baron Shibusawa and other men-of-affairs, opened a private school in Seoul for Korean youths, and thus anticipated the later efficient educational work of the Japanese Government. Mr. T. Wataze became a teacher in this school. His was a masterful personality infused with a true spirit of Christian kindness, and he greatly endeared himself to his students, who like all Orientals easily make a hero of a revered teacher. Hundreds of these students scattered all over the peninsula had caught the new spirit of the age and were prepared to welcome Mr. Wataze as their spiritual guide, when in 1910 he gave himself definitely to missionary work among the Koreans, later resigning for this purpose his pastorate of the oldest and largest Japanese church in Kobe.

The *Kumiai* churches took up the cause with great enthusiasm at their annual meeting held in Kobe that same year, and set out to raise 30,000 *yen* to cover expenses for five years. Over 12,000 of the amount was secured within a short time and more later, and at the annual meeting held in Osaka the following year, Mr. Wataze was able to report two hundred baptized Korean followers in and about Seoul. In 1912 he made

a tour through Southern Korea and organized thirteen churches with five hundred members. In the spring of 1915 the second convention of *Kumiai* Korean churches was held in Seoul, thirty-six Japanese and Korean ministers being in attendance. Their whole fellowship now includes fifty churches with 4,600 members and thirty-five Korean workers. Mr. Wataze opened a training school for Korean workers in 1911 with sixteen students. There are now double that number. Beginning with January of this year the mission publishes a monthly paper.

Messrs. Harada, Miyagawa, Ebina and other leading *Kumiai* preachers in Japan proper have toured the peninsula in the interests of this work. The most recent and successful of these tours was one by Mr. and Mrs. Ebina this spring. Everywhere they addressed large audiences and did much to establish cordial relations between Japanese and Chosenese, Christians and non-Christians, officials and private citizens. Several members of the Japan Mission of the American Board have visited Korea since this work was opened and have aided it in various ways, but the movement has no official connection with the Board's work in Japan. The Mission assumes no responsibility for it and no oversight of it. It is a Japanese work growing out of the need of the situation and the earnest purpose of Japanese Christians and the better class of their non-Christian fellow-countrymen to deserve and win the confidence of the Chosenese.

By its free-lance methods, its advocacy of modern systems of thought, and above all by its courting and receiving the favor of high officials, it has caused itself to be misunderstood by missionary agencies already efficiently serving the Korean people. But this friction is rapidly passing away. There is a better understanding on both sides of the spirit and worth of each other's efforts toward a common end. Whatever is crude or unduly chauvinistic in this movement will be corrected. Whatever is of God should not and cannot be overthrown.

Koreans and Japanese can be of untold mutual helpfulness in Christian service. We therefore rejoice over this brave attempt to discharge a clear Christian obligation, and trust it will prove the forerunner of many such enterprises within the widening bounds of the Japanese Empire.

A Chinese Northfield

By Edith Davis

Everyone who has ever attended a successful summer conference will read with a glow of sympathy Miss Edith Davis's enthusiastic story of the Tientsin Conference for non-Christian students, held under the auspices of the Y. W. C. A. As chairman of the Follow-up Committee of the recent evangelistic campaign, Miss Davis has been giving much of her time to organizing and teaching Bible classes and to personal work among the women students in the government schools. This article is an interesting sequel to "Chinese Girlhood Coming to Christ," also by Miss Davis, which appeared in the October number.

THE Summer Conference was really the outcome of the Campaign Bible Classes of which you have heard so much this year. There is absolutely no influence in the government schools to bring the girls to attend a Christian Conference, aside from the Bible classes, and as this was the first for these girls,—the first Conference, I mean,—no memory or tale could lead them to know the joy of such a gathering of students. Of course my Bible classes among them continued up till Conference week and I put in considerable time trying to secure their interest in the Conference. It was to open on a Saturday, and the night before the rains descended and the roads were turned into veritable mud paths. We were disappointed, for too well we know the Chinese aversion to venturing out in the rain. It is hard enough for the foreigner with raincoat, rubbers, and umbrella and the assurance of dry things at home to dare the downpour and deep mud of spring—how much harder for the girls with their little protection! Nevertheless, by night there were nine girls safely housed in the school building, and we decided to go on with the Conference.

Sunday morning was still dark and frequent showers proved the condition of the roads not improving. We were just preparing for church service when four carts rolled into the gate and there were eight or ten girls peering out and waving their hands to show their hearts at least were not dampened. They had come some three miles from a private school, and they stayed throughout the day. The cross old grandfather of three of them had issued the mandate that they were not to attend the Conference, but since he did allow them to go away often for a day at a time they decided to attend the Conference "by the day" and ask no questions! The old man has no quarrel with Christianity or with his three beautiful grandchildren since they have become followers, but he is fond of his authority in the home and directs the movements of his grown son and grown grandchildren as strictly as though they were yet babes. Two of these girls are teachers in this private school.

Sunday afternoon other girls came and the Conference was well under way. Monday some of the non-Christian girls waded in, saying it was "for the day," lest they be committed to staying throughout several days of pious agony, and at night it was funny enough to see the reluctance with which they went away. One girl frankly said she was almost "mad" she had not brought her bedding. She returned the next day with all the proper paraphernalia. Tu Lien Kuei, one of the choicest of the girls in the normal school, had gone at the closing of the school twenty miles out in the country to her home expecting to return in time for the Conference. The rain delayed her two days, but she came back! Having been over those same roads I do not see how she did it or dared it, but the expectant look on her face would have been ample reward for every bit of work put into that conference. She was distressed that some of her friends had not come, and the next morning at seven o'clock when I went out to the school they told me she had returned to the school (normal) on very important business. It was against the request of the Conference leader that anyone leave the place without permission, and I knew only something urgent would have carried that girl away. Before the opening session at nine she came back, her arms filled with bundles belonging to the five girls she had gone to bring. All missionaries are not labelled, but they do not miss the joy of "missionarying" on that account, and the happiness was a degree more intense in her face, and the expectancy—wasn't it five times intensified? These five girls had never been in a class, had politely stayed out when invited, but they couldn't resist Lien Kuei's tale of her one day at the Conference.

Two other girls wanted to share the fun of the Conference with classmates and returned to the school to seek them out and bring them. But the going to get others was not all. At the end of their stay they paid for their friends. Such a bit of service, for it involved expense of ricksha and of dues, or discomfort in traveling over bad roads, is a good beginning for the sharing of life and experience to which we hope these girls will dedicate themselves.

At the end of the Conference there were fifty-one girls in attendance. The last ones to go went by boat, and as we walked down with them there was many a furtive dab at the eye while they urged that next year we plan for a twenty-day Conference, and predicted that the Hsiku school building will not be ready to receive the number that will come! The program was the best that could have been planned for them. Mr. Chang Po Ling, the loved Christian layman; Mr. Ch'eng Ch'ing Yu of the Edin-

burgh Continuation Committee; C. T. Wang, formerly of President Yuan's Cabinet; Pastor Li of our church in Peking, and Pastor Liu of the Tientsin Independent Church. We could not have had stronger speakers, nor any with a more spiritual message. The Bible class teachers were all Chinese girls, graduates of the Peking College. As far as possible we wanted Chinese leaders, that in no way would there seem to be a religion preached that belonged to foreigners, in the presence of the girls who have had so little contact with foreigners.

There were so many little things which reminded us of Conferences at home. Lights were to be out at nine—the time honored hour; rumor, or was it memory, suggested that it might be hard for the girls to obey a metallic sounding bell, so out I slipped to say good night down the row of rooms. The first room was silent and dark, and the second, and the third, and so on till the seventh, where one girl was thoughtfully preparing her Bible lesson for the morrow. But the last room revealed why the other rooms were silent. There the girls were, sitting, lounging, playing, all talking in giggly whispers and occupying every inch of the three board beds! As they talked they were eating, not fudge nor rarebit, but cold, hard cornbread! One girl assured me later that if they had known I was coming they would have crawled under the beds! It was not daring, but true Chinese etiquette that led them to invite me in to share the fun with them.

Miss Mary L. Matthews of Monastir (Bitolia), Serbia, writes to personal friends as follows:—

OFF THE GREEK COAST, September 16.

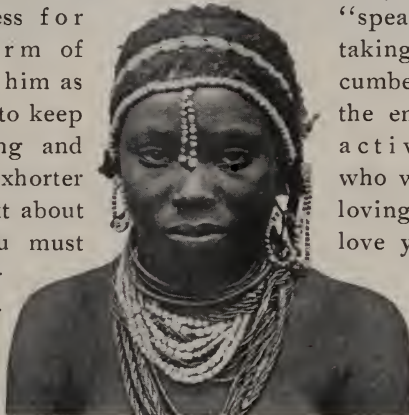
We should reach the Piraeus to-night. Dr. and Mrs. Ward will wait there for a ship for Egypt; the Ostrandens and Miss Douglass will try to get a steamer for Dedeagatch, Mr. and Mrs. Brewster will go to Salonica and help at the boys' school at the Farm and I am longing to get to Monastir at the earliest possible moment, for Miss Davis needs to drop some of the heavy burdens she has been carrying for two years. Do not blame the American Board for letting me come even if war should come in all the Balkan states. . . . There are very few ships in the Atlantic service, only those of the Greek line, so do not be worried if you do not hear often,—it may be simply for lack of mail steamers. We are ten Americans and four Greeks, first class. It is a pleasant company.

As a Pioneer Preaches the Gospel in Africa

By Elisabeth L. Ennis

Sacikela, where Rev. Merle W. Ennis and Mrs. Ennis are at work, is one of the newer stations in the West Africa Mission.

“**S**AVED for service” is an axiom of the African Christian. That one confers a favor upon the Creator by attendance upon divine worship is an attitude reserved for more civilized peoples than he. Having as a great fondness for that particular form of never appealed to him as fort must be made to keep of consistent living and knew a native exhorter larging on the text about one’s self. “You must as you love your love your neigh- love your own love your neigh- you love your But the great cri- your neighbor’s pig. He who can do that, especially when the pig is in his sweet potato patch, is indeed ready to proclaim the gospel of brotherly kindness!



A Primitive Type

a natural aptitude as well “speaking in meeting,” taking up one’s cross has cumbersome, and every ef- the emphasis on the side a ctive service. I once who was very fond of en- loving one’s neighbor as love your neighbor’s pig own pig, you must bor’s cattle as you cattle, you must bor’s children as own children.” terion is loving

THE VILLAGE UNIT

Compared with the densely populated countries of the East, Africa’s population is sparse; her villages small and widely scattered. Among the Ovimbundu the “imbo” is really a group of villages each one containing a dozen or so houses set with no regard to any one’s else orientation. The village is often composed of related people, for the African is very clannish, and it is generally called by the name of the head of the family. There is constant moving about, neighborhood “words,” worn out fields or any one of a dozen trivial things causing them to burn or abandon their huts and drive new stakes at any time. In our hill country these villages are often perched on the mountain side and approach to them by bush-cart, bicycle, or even *tippoia* is difficult enough.

THE BECKONING FIELDS

Shackled by station routine as the missionary in the inevitably undermanned station is sure to be, the personal evangelization he longs to do is often an impossibility. Looking out over the limitless parish spread as a panorama before us, the lure of the beyond is ever calling, and could we respond as we long to do the impetus given to every department of the work would be inestimable. O the pity of it! These tours are always the most delightful of tasks and the natural medicine for the dullness and irritation arising from too close application to station grind. Here too is where the value of the missionary baby shows up to best advantage. Villagers go into ecstasies over the little foreign children, and the tiny replica of home life going on in the tent by the village gate exceeds in its upward trend many a sermon.

TENTING TO-NIGHT

When the tent is pitched in some place selected with an eye to cleanliness, pure water and centrality—a trio not always obtainable—and the compact tent paraphernalia has been unpacked, effecting a magic transformation, you are ready for callers and the callers are sure to be ready for you, probably only hiding behind the trees and biding the proper



Making Friends with Heathen Callers



Young Africa at School

moment; the honorable old men first, bearing gifts of struggling chickens; the women and girls and finally the children who take up their abode as near as they dare and are dislodged only by the shades of night. After the greetings follow inspection of the camp furniture and a great many remarks on one's personal appearance and belongings, but never undue familiarity; the native African is too "well-bred" for that.

By and by, when you have supped with a glorious feeling of freedom from convention and the shadows begin to lengthen toward that marvel of creation, a tropical night, some Stentor mounts a convenient ant-hill and sounds the call to prayer. The response is usually prompt, and when a dusky semi-circle is seated on the ground in front of the camp the station boys raise the chorus of some familiar hymn which we sing over and over until some of the less timid ones join in. Then the missionary reads a simple gospel message and expounds it, giving his cue to the elder who follows, making the rough places smooth. We invite them to come again in the morning and they slowly disperse.

One who has camped near a native village has grave doubts that the primitive man needs (or takes) more sleep than the civilized man. Between the time when the men cease their clatter around the *onjango* fire till the women begin to wield the pounding stick seems but the fluttering of an eyelid, if indeed they do not both spend all the night in dancing. The village is well nigh deserted in the daytime except for a few boys and girls but perhaps one's best opportunity is with them, talking about the school at the station, displaying the strange legerdemain whereby another reads the crooked marks you have made upon a slate or leading

them to tell the "Brer Rabbit" stories they hear around the *onjango* fire. If the people are interested and other villages can be conveniently reached from the location one may keep the same camp a week or one may go on to a new camping ground the next day. Needless to say, work of this kind is but an entering wedge and unless followed up soon becomes but a pleasant recollection on both sides.

THE SECOND GENERATION

The immediate fruit it may bear is from some seed sown in the heart of a boy or girl sprouting the ambition to go some day to the mission school. I have spoken of this primitive sort of work because mine has been the lot of the pioneer and I am most familiar with it, but touring also includes the joy of watering and cultivating where the seed has already taken root and is growing. The line between evangelization and education is an invisible one; evangelization is Christian education and the school the forerunner of the Christian community. The teacher is also the leader in the religious work and sound moral character is the prime requisite for his position; often it is difficult to find one with this recommendation who also possesses the proper training and ability as a teacher. The village school generally begins and frequently continues for some time in the open air. Gusts of wind send papers flying, rain drives the pupils scurrying to shelter, pigs, goats and chickens dispute the premises with them, and loafers and onlookers amuse themselves none too quietly with the strange proceedings, but if a boy cares enough to learn, none of these things move him. Incidents that would convulse an American schoolboy with laughter he accepts with the utmost composure.

If sufficient interest is displayed, the pupils are set to making bricks and by the labor of their hands a schoolhouse is erected which becomes the mainspring of the new community, for generally the Christians find it advisable to start a new village rather than attach themselves to any member of the heathen group. Here as elsewhere the way is straight and few there be that find it, compared to the many that follow the broad path of beer and polygamy and divining. When visiting these outstation schools (of which there are some fifty in the mission) one is often cheered beyond all expectation by the zeal and interest displayed; again dissension and bickering are hindering any spiritual growth or mental progress. Shadow and sun, shadow and sun, but on the whole a village tour is a sure cure for pessimism.

COALS OF FIRE

Frequently elders and other responsible Christians are sent on tours into the villages over against them and sometimes they meet with experiences not vouchsafed to the *Nala* himself. I recall one instance where the chief of the village, in no uncertain terms, refused admittance to the evangelists, although it was evening and some little distance from another village. This same chief sometime later slipped and dislocated his hip while passing near the mission station. He was brought to the station in the *tipoi*a of a missionary, who happened to find him and acted the good Samaritan. Here everything possible was done for his relief and station boys carried him to his village. It was evident during his stay that his conscience caused him almost as much uneasiness as his hip.

THE POWER OF THE MESSAGE

No inconsiderable part of the evangelistic work lies with the villages near at hand where one can go, hold a service and return in an afternoon. Saturday afternoon is a favorite time, for then one can make a point of the invitation to the services of the morrow. In the beginning, when our station on the slope of Mt. Elende was but a tiny spark in the thick darkness around us, I did much of this kind of work. It always requires "screwing one's courage to the sticking place" to make a beginning in a heathen village, and I have suffered more stage fright before a group of native women than I ever experienced before an audience at home. The utter improbability of one's position is overwhelming. Over against centuries of heathenism which has made them what they are—minds blank, bodies unkempt, lacking in every vestige of physical well-being and mental perspective—I place words, imperfectly understood and, even if understood, relating to One who lived long ago and under conditions of which they can have not the faintest conception. Livingstone has said: "The mind is overwhelmingly convinced that without divine aid nothing can be done for them." If there is not a renovating power behind my weak words, if the story of that One who lived long ago has not in it that which transcends all else,—then indeed we are a spectacle to men and angels. But let him who doubts witness the transformation which the gospel can bring to these lives.

A woman who used to sit before me during my weekly visits to one of the villages was a physical leper, a moral thief, as loathsome a creature as ever I laid eyes on. She was interested, she tried to listen but she was



A Trusted Christian Helper

too old and sick to comprehend. Her son, however, is a prize winner at the Institute, as promising a young man as the country affords.

Sometimes at these villages I encountered beer drinks or funerals and then it was utterly impossible to gather an audience. On one such occasion some women who knew me and were not too much intoxicated to be careless of appearances were much ashamed. One said, "*Ndona*, get into your *tipoia* and go away as quickly as you can; this is no place for you." I was somewhat of her opinion, but I managed to gather a few children outside the village under a tree and talk to them and they all came to church the next day, —probably being free to do as

they pleased while their elders experienced the feelings of the morning after.

PASSING ON THE WORD

It is undoubtedly true that the vast majority of converts are not won by the immediate agency of the missionary but of the natives themselves. This is as it should be, yet the value of individual efforts in the villages cannot be overestimated. I suppose if we knew how very little of a carefully prepared address gets across to a heathen audience it would be very unflattering indeed. Often something spoken with perfect correctness fails to be understood because the listener firmly believes he can't understand a foreigner and won't try. Nevertheless the fact that the *Ndona* cares enough to come to their village, that she enters their huts, notices their children and talks of their everyday affairs wins more interest than much native exhortation. In those days I had many a firm friend among the village women.

Bands of Christian women go out from all our stations to the villages, inviting to the Sunday services, frequently staying all night and speaking

to the women and children as opportunity offers. Generally they are enthusiastically received and return on Sunday mornings attended by an eager crowd, but sometimes they too receive their modicum of persecution. Only a few weeks ago the little band who went out from Sacikela were refused hospitality and returned without supper or breakfast. Yet they did not complain; it was only from others that I heard of their discomfort. But these are unusual times; hunger is abroad in the land and actual suffering confronts many of our people.

It has been said that the African is incapable of receiving the gospel of Christ in its height and its depth, that missionary work progresses slowly because it presents an impossible standard. I am inclined to believe that those who express this view have never made a study of native proverbs nor yet forced themselves to analyze their own belief and reduce it to its simplest terms. We may be sure that God has not left Himself without a witness among these people. They are feeling after Him, and Him whom they ignorantly worship declare we unto them. The African is the most spiritual of beings; to him "every common bush is aflame with God." With his natural religious trend strengthened and supported on the moral side may we not look to him to add, in the ages to come, no inconsiderable contribution to the religious experience of the world?

A HOPE FULFILLED

The West Central African Mission has little in the way of trained evangelists, and the genus Bible woman is quite unknown. The Institute at Ndoni has just completed its first year, and when the first installment of pupils which we have sent to it returns to us we shall look for substantial assistance in all lines. The girls' training school, that dear dream of many devoted to the advancement of the Umbundu woman, seems a near probability and will, we hope, give to us the new woman, equally skilful with the needle and the hoe, and able to expound both babies and Bible to her benighted sisters. In the meanwhile, with much zeal to offset ignorance, the native church pushes on its propaganda for the spread of the faith. Like the fire-bringers in the old Indian legend, our five stations and their outposts keep passing on the torch of life. The time is ripe for an advance on a scale far beyond anything we have known, and we feel confident that the next few years will witness it. We implore your prayers and help in the winning of the Ovimbundu people to newness of life.

Changes in Rhodesia

By H. Juliette Gilson

Part I

THE country of Rhodesia has been called the key to Africa. "But she lay through the ages the home of wild beasts, the battle ground of savages . . . waiting the advent of that race that was to lead her into the fulfillment of her destinies." How did this land become a part of the British Empire and what changes have been wrought in less than twenty-five years?

ITS EARLY HISTORY

The history of the country under savage rule is connected with two chiefs, father and son. Ninety years ago Mosilikatze was in Zululand a trusted captain under Chaka, "the black Napoleon of South Africa." Mosilikatze had successfully executed a command of his chief "to eat up" a neighboring tribe, but had failed to hand over all the cattle taken from the enemy. Learning that his disobedience had been discovered and knowing that the penalty would be death, he gathered together a large band of followers and fled to the northwest, so devastating the country through which he passed that Chaka could not follow him. In his new home his soldiers constantly "washed their spears in blood" by raiding the more peaceable Basutos and Bechuanas.

A REIGN OF CRUELTY

The first inland Mission of the American Board in Africa was among Mosilikatze's people, not far from Mafeking. About the same time the Boers from the Cape Colony made their "Great Trek" into the Transvaal. Before they were settled Mosilikatze attacked them, killing men, women and children, and driving away large numbers of their cattle. Later one hundred and thirty-five Boers attacked Mosilikatze. After nine days of fighting he saw that his well trained army of ten or twelve thousand, armed with native weapons, was no match for this small company of Europeans with their guns and horses. Mosilikatze and his people fled to the north, not stopping until they were six hundred miles from the white men. He built his royal kraal two hundred and fifty miles south of the Zambezi, and most appropriately named it Bulawayo—the killing place. The "tree of judgment" is still standing from

which Mosilikatze and his son Lobengula, during the fifty years of their cruel rule, sent thousands to an awful death.

Hunters and traders occasionally visited Matabeleland; about forty years ago they discovered that in some prehistoric age gold had been mined in many places. At first Lobengula refused to allow prospectors to travel about the country, but his greed for gold finally led him to sign what is known as the Rudd-Rhodes Concession, which gave the holder the privilege of opening up the country, the chief to receive \$500 at the beginning of each lunar month. Later permission was given to make a road four hundred miles long through the eastern part of the country and to govern that region. Although making these concessions, Lobengula intended by his own cunning and the power of his warriors to prevent the white man from entering the country.

THE OPENING OF RHODESIA

Mr. Rhodes hastened to England, interested financiers in his plans, the British South Africa Company was formed with a capital of five million dollars and a charter secured from Queen Victoria, defining the privileges and responsibilities of the company and safeguarding the rights of the natives.

April, 1890, an intrepid band of pioneers started from Cape Town for Mashonaland, their destination being seventeen hundred miles distant. Thirty hours by train took them six hundred miles to Kimberley; two months were occupied in making the next seven hundred miles to the Tulé, the southern boundary of Lobengula's country. Here a message was received from the chief that he was unable to control his young warriors and could not be responsible for the consequences if the river were crossed. Nothing daunted, the pioneers pushed forward, constantly on their guard lest they should be attacked by the nine thousand savage warriors not far away who had threatened to kill all the white men, but those for whom special tortures were reserved. One day a friendly native said: "O white men, white men. Alas! Alas! you are going to be sacrificed on the spears of Lobengula's warriors, and the white mother will weep for her children." On the morning of September 12, 1890, five months after leaving Cape Town, the goal was reached. The company halted on the top of a *kopje* in what is now the up-to-date city of Salisbury, the Union Jack was unfurled, the chaplain led in prayer, the four hundred men sang "God save the Queen," and the beneficent rule of Britain was extended in Africa.

To-day it is a journey of three and a half days from Cape Town to Salisbury, traveling most of the way on the Cape to Cairo railway. Three years after the occupation of Salisbury, Bulawayo came into the hands of the British because of the treachery and cruelty of Lobengula. This town is a striking illustration of the ambitious plans of Rhodes; it was laid out with thirty-six miles of streets, a palatial hotel and large business blocks were erected. Many tourists pass through Bulawayo on their way to the Victoria Falls; the railway journey can be continued into the Belgian Congo, crossing the Zambezi on the highest bridge in the world.

About four thousand miles of highway have been built in Rhodesia, at great expense. The installation of some three thousand miles of telegraph lines was attended with unusual difficulties; many workmen died from malarial fever, natives stole the wire to make bracelets, while elephants knocked down the poles!

BENEFICENT LAWS

How have these changes affected the natives and have they aided or hindered the work of carrying to them the gospel? It is to be regretted that the natives are so ready to copy the follies and vices of civilization, but on the whole English rule has greatly benefitted the natives and has made mission work possible. Some of the laws made especially for the natives are helpful; the practice of witchcraft is a crime; parents who kill their twin babies are guilty of murder; a girl cannot be legally married by native rites without going before a government official and being asked if she marries the man of her own free will; her father cannot take *lobola* more than a year before the marriage—this prevents him from selling his daughter to an old man when she is a mere child, or as has sometimes been the case before she is born. Justice miscarries in Rhodesia, as in other parts of the world, but it is not usually the fault of the government. A sentence imposed by a magistrate upon a native for any serious offense cannot be executed until the case has been reviewed by the attorney general. The present attorney general is an active member of the Presbyterian Church—his wife a granddaughter of Dr. Moffat. No native can be executed until all the testimony has been submitted to the Governor General of South Africa, and his approval secured; men like Lord Selborne and Viscount Gladstone have recently held this position.

(To be Concluded)

Board of the Pacific

President, MRS. R. B. CHERINGTON
Carmel, Calif.

Editor, MRS. E. R. WAGNER
San Jose, Calif.

Annual Meeting in San Francisco

By Jennie C. Tenney

THE forty-second annual meeting of the Woman's Board of Missions for the Pacific was held at the First Congregational Church in San Francisco on Wednesday and Thursday, September 1 and 2. While the attendance, on account of various distractions, was not as great as at some previous meetings, the program was of unusual quality and the speakers of rare power—with Dr. Aked, Dr. Sidney L. Gulick, Rev. F. S. Goodsell, Dr. Ida Scudder, not to mention others announced, there was a keen anticipation of good things to be given which was more than satisfied by the inspiring addresses.

In leading the opening devotional service the President, Mrs. R. B. Cherington, spoke briefly but effectively on the general theme of the program—"Thy Kingdom come, Thy will be done." She emphasized the need of a better knowledge of the will of God, a more earnest doing of the will of God, and, above all and as the inspiration of all, a more passionate love of the will of God.

THE YEAR'S RECORD

The business session followed, with yearly reports from the officers of the Board. Deeply gratifying was the Treasurer's report, which not only showed an increase over the receipts of last year, but a goodly sum paid on the deficit to the American Board.

In the year's record by Mrs. F. F. Barbour, attention was called to a marked forward step in the securing of a permanent secretary at headquarters, 417 Market Street, and the crowning feature, the sending of Miss Madeline Waterhouse as a missionary to Japan.

Mrs. A. B. Talcott, representing the Washington Branch, laid special emphasis upon a new feature of work among college girls. Mrs. Walter Hoge, president of the Oregon Branch, reported progress and a hopeful outlook for the coming year. A gift of money has been made to this Branch for the purpose of visiting auxiliaries in remote places. Miss Laura Richards, president of the Northern California Branch, reported a

prosperous year. Gifts have exceeded the budget by a considerable sum. A new feature proposed in this Branch is the tri-monthly bulletin to be sent the auxiliaries in which the work of the Board is to be set forth. The Woman's Congress of Missions has been a great source of inspiration to this Branch. Mrs. E. B. Allen, of the Southern California Branch, told of the enthusiastic celebration of the twenty-fifth anniversary, two features of which were the movement to increase their budget five hundred dollars for the coming year, and the adoption of a "standard of excellence" in which ten points of attainment were proposed as the goal for the year's work.

THE BRANCH SECRETARY'S WORK

The representatives of the different branches paid high tribute to the work of the Branch Secretary, Miss Henrietta Brewer, among the churches and auxiliaries.

Miss Brewer reported visits to eighty churches and auxiliaries, at each of which she gave an address. She graphically reported churches splendidly at work and splendid churches in missionary idleness; auxiliaries where the great body of the members were elderly women, and struggling churches where the faces of members would light up at the name of "missionary," and where hearts were athrill with the passion for world conquest. Putting herself in the place of a tired missionary, home on furlough, Miss Brewer pictured the heedless, uninterested audiences they often found, and pleaded for a deeper appreciation of the work of sacrifice these servants of the Master so willingly give.

THE NEW MISSIONARY HOME

It was a great pleasure to greet the beloved missionary, Miss Mary Porter, and an inspiration to hear her account of the Claremont Missionary Home, its object and needs. Ground has been given by Mrs. William Renwick, and it is hoped that the money will be forthcoming to build cottages where missionary families may rest while on furlough and missionary children find a home during the years of training in the schools of this educational center. It is proposed to erect a central building to be called Aloha House in memory of Sandwich Island mothers. A fund is to be established for current expenses in memory of children passed from earth into the keeping of the Good Shepherd. This is all a work of faith, and gifts are asked to be entirely separate from other work. The whole scheme is upon a broad basis, missionaries from all denominations being welcome.

Dr. Kelsey, the new secretary of the American Board for the Pacific Coast, was introduced. He spoke of this as a year of tremendous opportunity in missions because of the great distress existing. He asked for a deeper spirit of brotherliness and urged the women to pray earnestly to this end.

The afternoon session was opened by a tender devotional service led by Miss Porter in memory of Miss Grace Wyckoff of Pangchuang, China, who had been suddenly called to her reward in the immediate presence of the King. Because of her life-long acquaintance and friendship with this devoted worker, Miss Porter was able to bring a tribute of affection and love that deepened our sense of the loss the work has sustained by her death.

OUR WORKERS ABROAD

The report of the Foreign Secretary, Mrs. E. R. Wagner, as usual filled with interesting details of the work of the year, was presented with unique and telling impersonations by Mrs. James Hazlett. She took her audience into the homes and schools of the peoples under the care of the Board and made graphic the conditions that were to be changed, and then presented the magic Cross by which sign alone we must conquer.

THE RETURN OF AMY BRIDGMAN COWLES

When Miss Richards, with fitting words of appreciation, introduced Mrs. George B. Cowles for her farewell address before her return to South Africa, we felt the sense of an impending loss to our fellowship and work that would call for great compensations. Mrs. Cowles has been up and down the coast in the interest of the work of the American Board and the Woman's Board so often and always with such effective service that she has become almost an indispensable factor in the prosecution of the work. With the recovery of her husband's health they are able to return to their former field in Umzumbe, though this means separation from all their children, who remain in this country for their education. Mrs. Cowles' address was full of tender reminiscences of her father's and mother's work in the far off land, of the marvelous changes wrought and of the deep joy they felt in returning to this field where the darkness was only beginning to give place to the light.

MISSIONS AND PEACE

The two addresses of the evening session were of unusual interest and power. Dr. Aked took up the challenge that Christianity was a failure

because it had not prevented the present European War. Christianity has never tried to prevent war. The Church does not believe that war must be stopped. We are still moving on the plane of the Middle Ages in our opinion about war. We need to swing back to the teaching of Christ, to the Christianity that does not believe in war, to the spirit of universal brotherhood that would prevent war. There never have been such attempts before at peace making—the great undercurrent for peace is running deeper and deeper every day. The one thing that is supremely successful as a peace making effort is Missions. Diplomacy is not successful. Finance is not successful. The heralding of the gospel of peace is efficient. Its appeal to our loyalty and support is more tremendous than in any other period in human history.

Dr. Gulick's address on "Missions and the World's Permanent Peace" was an impassioned plea to America to recognize its opportunity in Asia to lay the foundation for a world peace. America cannot solve the problems of Europe. It can do much to determine the future of Asia. Its supreme duty is to cultivate its friendship. It must keep its treaties; it must recognize the essential likeness of the Japanese and the Chinese to ourselves; it must conquer its race prejudice; it must not fail to realize that our type of Christianity will either be copied by the Orient because it is worthy, or all Christianity be rejected because of our unworthy presentation of it.

AMONG OUR YOUNG PEOPLE

Thursday morning was devoted to a study of methods which was opened by Mrs. Martin Abernathy of Claremont on "Work for Young People." She told of the uplift Southern California had received from the Missionary Education Movement which was reaching many of the young people through mission study. It is a great thing to have a vision, but this must be followed by knowledge or the vision will fade into thin air. The needs and the successes in the different fields, the missionary workers and their personalities, the problems of the field and the home society, all these must form the subject of detailed study if young people are to be held in interest and activity. The adoption of these plans in some of the churches has doubled the gifts among the young people.

Mrs. F. J. Van Horn conducted the "Forum of Methods" and suggested and called out many practical plans for creating and holding the interest. Mrs. F. F. Barbour led the discussion on the "Thank Offering" by reading the paper of Mrs. Mary Clokey Porter which was given

at the Woman's Congress of Missions. Full discussions followed the presentation of each of these themes.

CLOSING ADDRESSES

The address of Dr. Ida Scudder of the Dutch Reformed Board, on A Medical Missionary in India, brought her audience into the deepest sympathy with her and the people to whom she is devoting her life. A more vivid presentation of the evils of the caste system, rightly called the "Devil's Masterpiece," of the pathetic lives of the child wives, and of the unspeakable plight of the temple girls, could hardly be imagined. The opportunities of reaching the women of India which are open only to a woman missionary was illustrated by her own experience. Her ministry of medicine last year was extended to twenty-eight thousand of the "least" for whom Christ died. Dr. Scudder sailed on September 4 for her field in Vellore, India, after a furlough spent in raising funds for a hospital and training school for native women. The hearty Godspeed of all who heard her goes with her on the long journey.

The closing address of the afternoon and of the annual meeting was given by Rev. Fred S. Goodsell of Aintab, Turkey. Mr. Goodsell has been heard on the Pacific Coast in different churches and conventions several times since his return to California, his native state, and always with interest and appreciation. His address on this occasion was informing and inspiring. It was a fitting climax to the notable addresses that had been given during the sessions. It showed conclusively that America has a mission in this Moslem land that it cannot forego or forsake after the 100 years of labor, without tremendous loss to the American Board.

Following this address Rev. Lucius Porter led in a devotional service that was full of the "faith that knows no fear" and of the "hope that never grows dim." Thus the session closed with a hush upon our spirits which was not the stillness of fear but the peace and the wonder of those who await the dawn whose light is flushing the eastern sky.

As I saw men with scars of spears and clubs on them, I marveled exceedingly. And then, at the Lord's table, to see these people sitting there in the still quiet of God's presence, my heart was full of wonder at the great things God had done.—*Testimony of native, concerning fierce Ngoni Tribe, Africa.*

Our Field Correspondents

Miss Ada May Coe writes from Sarria, Barcelona, Spain:—

Colegio Internacional is a very cosmopolitan school for girls in the suburb of Barcelona called Sarria. We are near enough so that we can reach the center of the city in half an hour, and at the same time we are quite in the country. We consider the situation of the school just ideal, for the mountains surround us, and from the east windows of the central building we have a wonderful view of the Mediterranean. We aim in general to reach girls from the merchant class, and while giving them a broader education than girls usually have here in Spain we try to teach them how to live true Christian lives. We are right in the midst of a strict Catholic section of the city and very near a large Jesuit school for boys, so that we have to be very careful about making enemies for the school. Now after about five years here in Barcelona the Colegio has many very warm friends among the Catholics as well as the Protestants.

The school, as you may know, is quite old, having been founded by Mrs. Gulick in her home in Santander. It has been moved at different times to San Sebastian, Biarritz, Madrid, and then to its present home in Barcelona. Now its granddaughters are beginning to come, and this last year we had eight. Last year we had fewer pupils because of the war, but this year we hope our numbers will come up again past the seventies. About two thirds are boarders, living in the three different houses which we occupy. They come from all parts of Spain, from Catholic as well as from Protestant families, and once in the school they soon all take part in the religious exercises.

Alternating on Sunday evening we have either Christian Endeavor or Bible stories with many hymns. You would doubtless be surprised if you could come into one of our meetings to hear some of the favorite tunes we use in America with Spanish words. It is interesting to see them choose as their favorites some of the most familiar ones which we love so much. We begin each day's work with chapel exercises, and the Barcelona day pupils, who are almost all Catholics, always attend. We always have Bible readings at this morning service and it is very interesting to see the change in different girls after they have been in the school a few months. One little Catholic girl at first always said over her prayers during the reading of the Bible. If she happened to be in the study room during one of the Bible story classes which meet twice a

week she would ask to be excused from the room. Now, after three years in the school, although she does not take any of the Bible classes, she is one of the most interested listeners during the reading of the Bible in chapel. And I fear she does not do much studying when a Bible class is being held in the study room where she is. The Bible story classes are among the regular classes, for in this way we can reach the day pupils. We use the graded Bible study lesson books such as are used in our American Sunday schools and we find them very satisfactory. Some parents are perfectly willing that their children should use these books if they are not given Bibles. They may learn the stories but they must not read them from Bibles.

We try to make our school as much like an American one as possible. We have quite a large English department, about a third of the girls, mostly day pupils, being seated in the English study room, which means they have all their classes in English. They are in general quite clever and learn languages easily. Many come to us knowing French and Catalan as well as they do their Spanish. We prepare many girls for the government examinations in the Institute where they receive their B.A. They are able to study here in the Colegio, and take the examinations there at the end of each year's work. We also prepare them for government normal examinations.

One of our pupils who has been preparing in the Colegio for the highest course of eight years in the Conservatory went to Madrid in June to be examined for seven years' work. She received *Sabresaliente* in each of her seven years' work, or what is equivalent to A in American schools. Needless to say we were proud of her. Others have done the same work, but she is the only one who has gone to Madrid for the examination.

More and more the girls are asking to enter the commercial course, and now as never before they can enter offices in many places just the same as men. One of our younger girls, seventeen years old, although she has not yet completed her course, is this summer receiving \$100 for three months' work. She is planning to use her money to help pay her expenses here at school for another year. As I have just said some of the girls go into offices, but perhaps you are wondering what is happening to the others as they leave the school. Like the American girl—they become teachers. It is very encouraging to visit some of their schools and see the contrast between the girls who have studied at the Colegio and those who have not been so fortunate. A number return to the

school, here, to teach. Our native Spanish staff is made up of former graduates.

One part of our school which interests us all very much is our library, —really quite a flourishing one, with almost 4,200 volumes. We are looking forward this fall, before school opens, to buying a number of new volumes with some gift money which has recently been given us. During the last year we have had three very acceptable gifts to the library, two of some thirty volumes each from friends here in Barcelona, and the third of money to purchase books in memory of Miss Mary Lyon Page. This last gift we especially value because of our love for Miss Page. And although I myself never knew her, I have seen the effect of her influence here in the school, and I am more than happy to be allowed to catalogue books given in her memory.

The happy arrangement of dividing the school, boarders only I mean, into family groups brings us into close contact with a certain number, at least, so that we get to know them better than is possible for the teachers in most schools. After a teacher has been in the school long enough so that she has sufficient Spanish she is given a group of girls to-mother. We look after their clothes and try to take care of them in general. The first year I was here I had a family, even though I knew very little Spanish. Miss Webb, the principal, was ill and had to go to America. As she has all the day pupils besides some boarders in her family, hers could not all be given to Miss Morrison, who was acting as principal in Miss Webb's absence. I had five from April on. You can imagine how I felt when every Wednesday night my "family" came to me according to the custom for their weekly mother's talk to be given in Spanish, if possible. It is really an excellent arrangement, for during these talks we try to bring in the vital things, the things which are worth while in their lives, and try to teach them to choose the things which really count.

Miss Minnie Clarke writes from Mount Silinda, Rhodesia:—

We have just had the annual native meeting at Silinda this year. It was well attended and many souls were blessed and helped and strengthened at the meetings which were held between the evenings of Wednesday, June 23, and Sunday, the 27th.

On Friday afternoon there was a missionary meeting and Mr. Dysart gave a powerful sermon on Isaiah vi. 1-8 and Luke xiv. 25-35. After speaking particularly of the needs of the heathen all around us, mentioning the different tribes and chiefs by name, and the needs of Portuguese

East Africa and Beira and Mashanga, he called for workers to take the gospel to these people—or elsewhere as God should lead. It was a very solemn time of testing and searching of heart and a very clear call to those who were ready to yield to the promptings of the Holy Spirit and consecrate their lives to the service of God. You will join us in praise to God when you hear that thirty-one of those present stood up at once to say with Isaiah, "Here am I, send me." You may imagine the joy that welled up in my heart and bubbled over in praise to God when I counted among those standing fourteen of my pupils—either still in school or those who have recently left. I felt as though, through the gracious influences of the Holy Spirit, beautiful white flowers had suddenly bloomed in this little corner of God's great garden—blossoms of love and consecration to bring joy to the Father's heart. That was the happiest hour I have spent at Silinda—particularly because for many a long day God had laid a special burden of prayer on my heart for many of these pupils; and there in a moment the prayer was in great part answered, and I had never dreamed of its being answered that way. Then during the meetings a number of pupils and others who had long resisted the call to faith and repentance, came to God. There is much need of prayer for them all, that no blight from the enemy should mar the blossoms, that no devilish blast of the powers of evil should hinder the good fruit from growing and multiplying through service that shall bring glory to God.

A Prayer

O Eternal God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is alway present, grant that we may give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally and to work diligently that the coming of Thy kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg in Jesus Christ's name. Amen.

A Wider View

One of our missionary magazines printed not long ago the following four searching questions:—

1. How soon would my city become a city of God if every citizen worked on the task in the same way that I do?

2. How soon would my nation become a really Christian nation—as Christian as God desires—if everybody lived and worked on the task as I do?

3. How soon would the whole world become as Christian as God wants it, if every Christian worked and prayed, lived and gave as I do?

4. What right have I to expect any other person to be any more interested or make any greater sacrifices for my Lord than I myself am doing?

An Armenian Congregational church contributes through New York Branch to missions in Turkey and yet feels that it is home mission work because helping people of their own country. The primary Sunday school in Flushing has had missionary instruction nearly every Sunday, using the textbook, *What a Traveling Cloud Saw in India and Here and There Stories*.

European manufacturers are establishing and endowing and equipping free of charge schools and colleges to facilitate the introduction of their goods. A German agent reported back home, "We should give up our existing prejudices against the missions. It is a serious mistake that we have so far co-operated so little with them." That is why these European colleges, non-religious in character, are growing up rapidly under the auspices of foreign governments and business men. That is why such a close watch is kept upon an American institution like the undenominational Canton Christian College.

—Henry B. Graybill, *President of Canton Christian College*.

A special cablegram from our representative in Tokyo announces that the Government of Japan has united with the leading merchants and bankers of the empire to take immediate and effective measures to relieve the sufferers from famine in China owing to the great floods that have just killed over 10,000 Chinese and devastated great areas of land.

It will be remembered that ever since the recent ultimatum of Japan to

China, certain parts of China have maintained a rigid boycott on all Japanese goods. As a result untold disaster has already befallen both Japanese and Chinese traders. These heathen Japanese do not seem to know any better than to return good for evil!—*The Independent*.

The unfortunate alignment into which the nations of Europe have been forced is, strikingly recalled by Russia's severe treatment of Madame Breshkovsky, the most noted of the Slavic radical leaders in the struggle for political and industrial freedom. It must be humiliating to democratic England and progressive, enlightened France, that while they are proclaiming a holy war against a military despotism, which is, nevertheless, supported by an enthusiastic and highly developed industrial population, their great, blundering ally should go to such foolish and unnecessary extremes in punishing an old woman, now almost blind, whose crime has been the promulgation of those principles and teachings which are the pride of the western nations. We cannot approve of the violent methods of the revolutionists, but we respect their ideals. Madame Breshkovsky made many friends in the United States when she came to get aid for the revolution, and not long ago a large number of American authors and publicists, with Mr. Howells at their head, petitioned the Russian Government for her pardon.—*The Independent*.

Yuan Shi Kai in *The Independent* writes: "A nation without a religion is on the downward path. I could not have proclaimed Christianity with any effect, even had I so desired; for ninety-nine per cent of our people would not have known what it meant. But when I used the name of the wonderful Confucius and called upon the people everywhere to take up his words, teachings and examples again, there was an immediate response. And a better China is already here. This, in itself, creates a larger and better field for the Christian missionary, for, as the noted Bishop Fabre once said to me, 'Confucius is an excellent stepping stone to Christ.'"

Yuan is quoted as saying to a missionary in China: "I am not a Christian; I am a Confucianist. But unless the ethics of Christianity shall dominate the scholarship of China there is no hope for the Republic."

Every Christian is commanded either to go or to help support those who do go. If you stay behind the home breastworks, then you should help support those—the missionaries—who are out on the firing line.—*Ex.*

Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Although Mrs. Daniels is spending the winter in New York, she will continue to furnish the Council Page with its valuable suggestions.—*The Editor.*

The Auxiliary Treasurer

The longer I sit and think upon this office of Auxiliary Treasurer, the more I exalt it. The woman in such a position seems to me as a reaper who may gather in the harvest after efficient business methods and inspiring programs have done their best. A "beggar," did some one say? No!

The Auxiliary Treasurer is a Reaper.

The women of her church form her legitimate field. A discussion was once held in a certain church as to the women who should be solicited on behalf of foreign missions. Some said, "Ask all." Others argued, "No, only church members, for they alone can be in sympathy with Christ's last command." I wonder what our treasurers generally believe and practice along this line.

Perhaps the first question to settle, however, is whether they should ask any women at all for money. Shall they be receivers of gifts passed into their hands and nothing more? Will their full duty be done when they have given public reports, reminded members of annual dues in a general way, and accepted the result? The fashion which appears to me as the ideal fashion, calls for more than this. It is the fashion of a reaper who goes forth with a scythe and garners in the ripened grain. In plain matter-of-fact words that means, for a treasurer, that she lay plans to offer *all* women of her church an opportunity to make some offering to the work in hand. The faithful standbys will not even need reminding. Next to them comes a group who "forget" and so do need one, two, three reminders. A third important group is made up of those who are fickle and irregular in interest but yet generally willing to give money if some one goes for it.

This ideal treasurer whom I see in my mind's eye and have seen more than once at work in human form, is apt to have a sacred list not known to people generally, possibly not to the other officers. It contains the names of quiet givers, perhaps shut-aways; also women busy in social

life who have pledged the faithful treasurer five, ten, twenty-five dollars a year, but have slight contact with the church otherwise. Then there are the newcomers who are to be approached in a confident spirit that they too will want to share in "so delightful a bit of work as our society is doing." This reaper will always be able to tell where the garnered grain is going to be used—just what is to be done with the money.

Finally, I see this earnest-hearted woman anxious when eight months of the financial year have passed and receipts are ten dollars less than at the same date the previous year. Emergencies inspire such workers. They cannot calmly wait and see the current carry their societies down stream, not they!

In the September LIFE AND LIGHT, page 415, see what one of them did to save the day, how she not only secured the desired amount, \$428.85, but \$91.25 additional in the success of her effort. Sometimes it is enough to sound the note of alarm, to make known, frankly, needs, gains, losses, dangers. More often definite plans must be laid to bring gifts up to the desired level.

Does this conception of an auxiliary treasurer make her work seem too arduous? At any rate it means a task of real value and deep joys. Rebuffs? Discouragements? Of course. But one is not hurt by those. On the other hand many a light surprises her along the way. When she fails to be a reaper and is only a receiver she brings it to pass that much of the white harvest withers and goes to waste; no one has the benefit; the pledged work of the Branch suffers loss, the Board can do less than it might do on the mission field.

It is a large opportunity which the treasurer even in the little country church has pressed upon her. All honor and gratitude to the many who accept and carry so nobly this high privilege!

M. L. D.

Korea and Uganda.

Korea's multitudes are turning to Christianity at the rate of three thousand conversions a week. There has been an average of one convert every hour since the missionaries first went to Korea, over twenty-five years ago. In these times, however, the average has amounted to *eighteen* converts per hour! Away down in Uganda—which now has twelve hundred churches where twenty-five years ago there was but one—the coronation of the new king, Dauda Chwa, was held with Christian ceremonies and under Christian auspices.—*World Outlook*.

Junior Department

A New Departure in Federation

In the October *Life and Light* an article by Mrs. Marsh of Plymouth Church, Providence, presented the plan for federated work in Bible school, missionary class groups and Christian Endeavor which that church is putting into operation. At our request Mrs. Marsh submits the following partial outline of the organization and definite work involved in the plan. While the outline is fragmentary as yet, it will be suggestive to those contemplating some similar federation of work.

ADVISORY BOARD

Members.

Pastor and wife (who in this case are Adult Bible Class teachers); Bible School Superintendent; Department Superintendents; Chairmen of Woman's Home and Foreign Missionary Circles.

Duties.

1. To aid in the preparation of the lesson material. This material is adapted by the work of this Board to the need of the graded Class Groups. The contributions from the Class Groups are sent through the Women's Boards to their regular work for the current year.

2. To lay out the practical work for the Class Groups; *i. e.*, making of scrapbooks, sewing for missionary schools, etc.

3. To advise about extra ways of earning money to increase the mite-box apportionment. This is usually for the Christian Endeavor Society.

CLASS GROUPS

Name.

The various class groups of the Bible School when working together shall be known by the name of Plymouth Church Young People's League.

Committees.

1. The Executive Board shall consist of the President and officers of Class Groups.

2. The Outlook Committee shall consist of the special committee appointed by the Branch and Neighborhood of Auxiliaries together with the teachers of the Class Groups. Its duties shall be to stimulate the Bible School members to do the work assigned; to seek in every way to become the comrades of the young people in all missionary endeavor; to join the Christian Endeavor Society as honorary members in order to

strengthen and co-ordinate the work of the society with plans of the Bible School and Missionary Class Groups.

Class Group Work.

Cradle Roll. The Cradle Roll shall be a foreign missionary Cradle Roll. Its superintendent shall be assisted in visiting in the homes of the babies by the missionary committee of the Christian Endeavor (as a part of their practical work). Funds shall be sent through Branch treasury.

Kindergarten. Missionary instruction shall be given in this department by means of story telling, missionary songs by the children, etc., adapted by the Advisory Board working with the teachers. The practical work shall be collecting pretty picture post cards and bringing pictures for the scrapbooks made in the upper classes. Funds shall be sent through the Branch treasury.

Primary School. Regular missionary instruction shall be given, the aim of the teachers being to show the connection between the Bible teachings and their effect in operation in the world at large. The general exercises of the Bible School in missionary days shall acquaint the children with the names and work of the great denominational boards. The practical work shall consist of giving Christmas to children of foreign parentage in this country, to the Children's Hospital, etc.

Junior Department. Since by our gifts in the Cradle Roll, Kindergarten and Primary Grades we have sought to establish a world interest and a sense of world responsibility, the Junior Department shall seek to inculcate responsibility for the welfare of the great race groups in our own land,—negroes, mountaineers, Indians, etc. There shall be fifteen to twenty children in each of the Class Groups under the Bible School teachers. In this grade the teachers shall give, beside the Sunday instruction in missions, one afternoon or evening each month to practical work and missionary programs. The groups shall be organized as Pro Christo classes and taught to plan their own work as far as possible. Each child shall be provided with a mite box, the minimum apportionment being one cent each week.

Intermediate Department. The practical work of the department shall be community work. There shall be fifteen in each group, the form of organization being either "King's Daughters" or "King's Sons." A regular charity sewing class shall be held every two weeks.

Mite boxes shall be provided, the minimum apportionment being two cents each week.

Senior Grades. The form of organization for foreign missions shall be "Daughters of the Covenant," and for home missions Senior Pro Christo Classes. The practical work shall consist of missionary sewing and box packing. Courses in mission study books shall be followed; and there shall be representation at some summer conference. Apportionment for Senior Grades shall be five cents each week, duplex envelopes being provided for this purpose.

Woman's Board of Missions

Receipts September 1-30, 1915

MISS SARAH LOUISE DAY, Treasurer

Friend, 2; Friends, 10.30,	12 30	Aux., 5; Walpole, Aux., 29; Webster, Aux., 7.47; Westmoreland, Ch., 1; Wilton, Aux., 19.75; Winchester, Aux., 19,	1,390 36	
MAINE.				
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund, 40; Western Maine Branch, 500; Memorial Gift, 60; Auburn, West Ch., 3; Bethel, Aux., 9; Portland, Williston Ch., C. E. Soc., 12; Skowhegan, Search Light Club, 5; South Berwick, Aux., 33; Westbrook, Jr. Guild, 10; West Falmouth, Aux., 4,				676 00
NEW HAMPSHIRE.				
<i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Amherst, Aux., 33, Jr. M. C., 2; Atkinson, Flowers of Hope, 8; Bethlehem, Aux., 23.71; Boscawen, Aux., 6; Chester, Aux., 14; Claremont, Aux. (50 of wh. to const. L. M's Mrs. Mary M. Belding, Mrs. Nina W. Kinney), 70; Concord, Aux. (First Ch., 14, South Ch., 23.50), 37.50, First Ch., Friend, 5; Concord, East Ch., Mrs. J. H. Bliss, 5; Concord, West, Aux., 7.15; Dover, Aux., 19; Dunbarton, Aux., 20; Durham, Aux., 36.09; East Derry, First Ch., Aux., 11.15; Franklin, Aux., 24; Goffstown, Aux., 42.29; Greenland, Aux., 31, Miss Lillian Odell's S. S. Cl., 2; Hampstead, Ch., Ladies, 10; Hampton, Whatsoever M. C., 10; Henniker, C. E. Soc., 25; Hinsdale, Aux., 25; Hollis, Aux., 12; Jeffrey, Aux., 23.56, Monadnock Bees, 5; Keene, Aux., 52; Lancaster, Aux., 46.52; Lebanon, Aux., 63; Lisbon, Aux., 16.42; Littleton, Aux., 20; Lyme, Aux., 42.92; Manchester, First Ch., Aux., 130.50, Wallace Jr. M. B., 12.50, Franklin St. Ch., Aux., 165; Marlboro, Ch., Ladies, 6, C. E. Soc., 5; Mason, Aux., 5; Meriden, Aux., 20; Merrimack, Aux., 20.50; Mont Vernon, Aux., 12; Nashua, Ch., 20, Missionary Outlook Soc., 13; New Boston, Aux., 10; Newfields, Aux., 6; North Barnstead, Ch., 1.80; North Hampton (prev. contri. const. L. M. Miss Rosamond M. Chapman); Penacook, Aux., 57.73; Piermont, Homeland Cir., 3.00; Plymouth, Ch., Friend, 5; Portsmouth, Mrs. E. P. Kimball, 25; Rindge, Aux., 18.70; Troy, Aux., 23.50; Wakefield,				
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Arlington, East, Olivet Ch., 6.90; Barnet, Aux., 25; Barton, Aux., 31; Berkshire, East, Aux., 20, Jr. C. E. Soc., 6; Bellows Falls, Wenonah Camp Fire, 5; Bennington, Second Ch., Aux., 12.50, C. E. Soc., 11; Bennington, North, Aux. (Th. Off., 7.50), 53.50; Bradford, Aux. (25 of wh. to const. L. M. Mrs. Annette Crafts), 28; Brattleboro, Aux., 101; Brattleboro, West, Aux. (25 of wh. to const. L. M. Mrs. Henry Lamb), 40; Brookfield, Aux., 13.75; Burlington, College St. Ch., Aux., 152.50, First Ch., Aux., 76; Cabot, Aux. (25 of wh. to const. L. M. Mrs. Lelia L. Blodgett), 29; Castleton, Cong'l Miss. Club, 4; Charleston, West, Aux., 6.90; Charlotte, Ladies' Aid, 18; Chelsea, Aux., 10; Colchester, Aux., 7.08; Corinth, East, Aux., 12; Cornwall, Aux., 22.35; Coventry, Aux., 10, Prim. S. S., 1.50; Craftsbury, North, Aux., 8.50; Danville, Aux., 20.25; Derby, Aux., 15; Dummerston, Aux., 6; Enosburg, First Ch., Aux. (to const. L. M. Mrs. Carrie Chaffee), 25, Children's S. S., 2; Essex Center, Aux., 4; Essex Junction, Aux., 21; Fair Haven, Aux., 10; Georgia, Aux., 9; Glover, West, Aux., 2.12; Greensboro, Aux., 19.55; Hartford, Aux., 8.44; Hardwick, East, Aux., 11, S. S., 4, Gleaners, 2; Jamaica, Aux., 11; Jericho, Aux., 8; Jericho Center, Aux., 5; Johnson, Aux. (25 of wh. to const. L. M. Mrs. Alice Mills), 26, Infant Cl., 6; Ludlow, Aux., 13.53, Jr. C. E. Soc., 2; Lyndon, Ch., 5; Lyndonville, Aux. (Th. Off., 5), 9, Busy Bees (25 of wh. to const. L. M. Miss Doris Spencer), 23; Manchester, Aux., 64; Middletown Springs, Aux. (25 of wh. to const. L. M. Mrs. George French), 26.58; Montpelier, Aux., 39.37; Newbury, Aux., 60; New Haven, Ladies' Union, 4.25; Northfield, Aux. (with prev. contri. to const. L. M. Mrs. Florence Sargent), 19; Norwich, Aux., 17; Orleans, Aux., 68.70; Orwell, Aux. (50 of wh. to const. L. M's				

Mrs. L. N. Bessette, Mrs. J. E. Williams, 55.05, C. E. Soc., 12.50; Peacham, Aux. (prev. contri. const. L. M. Mrs. Elsie Chaffee), Laurel Band, 2; Peru, Aux., 11.65; Pittsford, Aux., 63.85, Nickwackett Club, 6; Post Mills, Aux., 29.21; Randolph Center (Th. Off., 9.30), 16.10; Royalton, Sarah Skinner Memorial, 5.80, C. E. Soc., 2.50; Rutland, Aux., 30, Hakuaui Guild, 10; St. Albans, Aux. (with prev. contri. to const. L. M. Mrs. S. W. Anthony, Mrs. Charles H. Stevens), 19.55; St. Johnsbury, North Ch., Aux., 78.96, Miss. Round Table, 50, South Ch., Aux., 117; St. Johnsbury, East, Aux., 1; Saxtons River, Jr. C. E. Soc., 1.30; Sharon, Aux., 8; Shoreham, Aux., 21.51; Springfield, Aux., 113.99; Strafford, Ladies' Benev. Soc., 14, C. E. Soc., 5; Sudbury, Aux., 7.35; Underhill, Aux., 10; Vergennes, Aux., 35; Waterford, Lower, Aux., 3; Williamstown, Aux. (Th. Off., 14.45), 22; Williston, Aux., 9; Wilmington, Aux., 7; Windham, Aux., 10.35; Winoski, Aux., 2; Woodstock, Aux. (Th. Off., 52.15), 105.27; Friend, 100; Bristol, Ladies of Ch., 5; Dorset, Aux. (Th. Off., 20.25), 51.25; Grafton, Willing Workers, 2.75; Manchester, Aux., 10; Advanced by friends, 220.43, 2,558 64

MASSACHUSETTS.

Friend, 1,000; Friend, 333, 1,333 00
Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell, Billerica, Aux. (25 of wh. to const. L. M. Miss Augusta Fisk), 49; Lawrence, Trinity Ch., Aux., 76; Lowell, First Ch., Aux., 123; Malden, First Ch., Aux., 166.68; Methuen, Aux., 19.50; Tewksbury, Aux., 23; Wakefield, Aux., 90, S. S. C. R., 4.10, 551 28
Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. North Falmouth, Aux., 14 54
Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 49.36; Monterey, Miss. Soc., 60; Less expenses, 1.48, 107 88
Boston.—Miss Elizabeth G. Houghton, 100; Jr C. E. Union, 3, 103 00
Essex North Branch.—Mrs. Emily Eastman, Treas., Upland Ave., Bradford. Georgetown, First Ch., C. R., 9.12, Wide Awakes, 5; Groveland, Aux., 36; Haverhill, Union Ch., Workers and Miss. Soc., 10, West Parish Ch., Aux., 20, Harriet Lowell M. B., 5, C. R., 6.50; Newbury, First Ch., C. R., 7; West Boxford, Aux., 29.25; West Newbury, First Ch., Aux., 14, 141 87
Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., 40; Boxford, Aux., 15.50; Lynn, First Ch., Prim. S. S., 5, North Ch., Aux. (to const. L. M. Mrs. H. Louise Houghton), 25; Peabody, South Ch., Aux., 200, 285 50
Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Mrs. A. D. Goodell, 1; Mrs. A. M. Rice, 2; Mrs. Sanderson, 1; Mrs. Stebbins, 1; Greenfield, Aux., 5; Montague, Aux., 1; Northfield, Aux., 5; Shelburne Falls, Aux., 2, 18 00
Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Second Ch., Jr.

C. E. Soc., 1; Easthampton, Payson Ch., Aux., 15; Northampton, Edwards Ch., Aux., 19.64; Southampton, Sunshine Band, 25; Westhampton, Aux. (to const. L. M. Mrs. George Burt, Mrs. Charles Gagnon, Mrs. Charles N. Loud, Mrs. Dana Pelton), 100, Lanman Band (25 of wh. to const. L. M. Miss Mabel Bridgman), 30, 190 64
Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hopkinton, Aux., 30; Hudson, Prim. Dept. S. S., 2; Northboro, Lyman Assoc., 10.50; South Framingham, Pro Christo Guild, 20, Jr. Dept. S. S., 2, 64 50
Newtonville.—Miss Frances Eddy, 100 00
Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, South, S. S. Kinder. Dept., 3.39; Plymouth, Aux., 41.50, 44 89
North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Dunstable, Aux., 18; Fitchburg, Off. at Commission Service of Miss Olive Greene, 15.06, Rollstone Ch., C. R., 13.50; Harvard, Aux., 20; Westford, Aux., 14, 80 56
Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Assonet, Mrs. Bacon, 25, Aux., 11; Attleboro, Aux., 40, Centennial Band, 5; Berkley, P. S. A. Soc., 5; Fall River, Friend, 100, First Ch., Friend, 50; Rochester, Aux., 30; Somerset, Whatsoever Cir., 12, 278 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield. Int. Fund, Friend, 202.80; Int. Emily J. Chapin Fund, 38.44; Monson, Miss Esther R. Holmes, 100; Palmer, Second Ch., S. S. Jr. Dept., 5; Southwick, Aux. (prev. contri. const. L. M. Mrs. Gadge Homan); Springfield, Faith Ch., Ladies' Aid Soc., 50, First Ch., Woman's Assoc., Miss Mary K. Stevens, 40, South Ch., Aux. (to const. L. M. Mrs. William A. Pollock), 25, 461 24
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Mrs. William B. Garritt, 100, Park St. Ch., Aux., 500; Brookline, Leyden Ch., Aux., 27.75; Newton Centre, First Ch., Aux., Mrs. Carlos W. Van Law, 10; Newton Highlands, Aux., 47.84; Newtonville, Central Ch., Aux., 100; Roslindale, Ch., 44; Somerville, West, Aux., 10, 839 59
Worcester County Branch. Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Barre, Aux., 30; Blackstone, C. E. Soc., 5.50; East Douglas, Jr. C. E. Soc., 5; Lancaster, C. E. Soc., 3; Leicester, Aux., 120; Oakham, C. E. Soc., 4; Southbridge, C. E. Soc., 8; Spencer, Jr. C. E. Soc., 3; Sturbridge, Jr. C. E. Soc., 1; Templeton, C. E. Soc., 15.50; Upton, Jr. C. E. Soc., 2, Prim. and Beginners' Dept. S. S., 10; Warren, Aux., 2; Webster, Aux., 60, Willing Workers Miss. Club, 3; West Boylston, C. E. Soc., 6; Whitinsville, Aux., 50; Winchendon, Aux., 6.25, King's Daughters, Worcester, Adams Sq. Ch., Aux., 55, Bethany Ch., Aux., 15, Central Ch., Woman's Assoc., 100, Lake View Ch., Aux., 10, Old South Ch., Jr. C. E. Soc., 5, Park Ch., Aux., 20, Plymouth Ch., Little Light Bearers, 9.05, 583 30

Total,

5,167 79

LEGACY.

Worcester.—Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l, 50 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Chepachet, Aux., 10; East Providence, Newman Ch., Dau. of Cov., 14, Jr. Endeavor M. B., 10, Prim. Dept. S. S., 4.50, Beginners' Dept. S. S., 3; Pawtucket, Park Place Ch., Aux. (50 of wh. to const. L. M's Mrs. Harrington, Mrs. Frank McGraw), 150, Smithfield Ave. Ch., Aux., 15; Peace Dale, Aux., 185; Providence, Central Ch., Miss Lucy N. Lathrop, 300, Aux., 890.08, Wilkinson M. C., 35, Free Evangelical Ch., Women's Guild, 50, Pilgrim Ch., Aux., 9.43, Plymouth Ch., Aux., 10; Saylesville, Aux., 35.17; Tiverton, Aux., 10, Prim. Dept. S. S., 3.35, 1,734 53

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Eastford, Ch., 5.71; Norwich, First Ch., C. R., 2.31, Park Ch., Aux., 5, 13 02

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford, Int. Bacon Fund, 746; Int. Clara E. Hillyer Fund, 540.60; Int. Olive G. Williams Fund, 25; Buckingham, Aux., 1; Burlington, Aux., 18; Collinsville, Aux., 60, Hearers and Doers M. C., 25, C. R., 5, S. S., 5; Columbia, Aux., 50; Ellington, Aux., 104.50; Glastonbury, Miss Julia Broadhead, 500, Aux., 81, Mrs. D. W. Williams, 100, Jr. C. E. Soc., 25, M. B., 78.50; Granby, 42; Hartford, Asylum Hill Ch., Mrs. O. B. Colton, 50, Mrs. C. D. Davison, 40, Mrs. Charles B. Smith, 50, Aux., 104, Y. P. Assoc., 15, C. R., 18, First Ch., Aux., 125, C. R., 5, Fourth Ch., 40, Aux., 27, Immanuel Ch., 5; Kensington, Aux., 28.20, C. R., 8, M. S. Cl., 80 cents; New Britain, First Ch., Miss Annie Churchill, 50, Miss Alice Tuck, 10, F. M. S., 180, C. R., 34, South Ch., Prof. David Camp, 10, The Misses Eastman, 30, Y. W. Christian League, 25; Newington, Aux., 66.35; Plainville, Aux., 61; Plantsville, Aux., 26; Poquonock, Aux., 45, C. E. Soc., 2, Y. W. Ever Ready Cir., 10, C. R., 4.75; South Coventry, 26.50; South Manchester, Aux., 150; South Windsor, Aux., 10; Suffield, Aux., 9; Talcottville, Aux., 156.90; Terryville, 102; Vernon Center, Ch., 4, Aux., 5; West Hartford, Aux., 72, C. R., 6; West Stafford, Ch., 6; Wethersfield, Aux., 260; Windsor, Aux., 67; Windsor Locks, M. C., 25, 4,376 10

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven, Friend, 5; Bridgewater, C. E. Soc., 10.22; Brookfield Center, Aux., 5; East Litchfield, C. E. Soc., 5; Litchfield, Aux., 59.92, C. E. Soc., 6.19; Marlborough, C. E. Soc., 5; Middletown, First Ch., Aux., 26.78, C. R., 5.18, Third Ch., C. E. Soc., 15; New Haven, Center Ch., Jr. M. C., 65, Westville Ch., C. R., 1.66; Ridgefield, Aux., 6.50; Torrington, C. E. Soc., 15; Washington, Aux., 6.40, C. R. (to const. L. M's Roger Henry Clarke, Jr., Eltham Paul Weston Farrand, Wilma Charlotte

Friskie, Clara Johnson), 100; West Cornwall, C. E. Soc., 15; Woodbury, Valley Gleaners, 20, 372 85
New London.—Mrs. J. N. Harris, 100 00
Norwich.—Two friends in mem. of their mother, 2 00

Total, 4,863 97

Correction.—In August LIFE AND LIGHT Winsted, First Ch., C. E. Soc., 15, should read Second Ch.

NEW YORK.

New York.—Mrs. Edward Lincoln Smith, 50 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Brooklyn, Mrs. Fred M. Gilbert, 5; Buffalo, Fitch Memorial Ch., 7.40, 12 40
Total, 62 40

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Martha N. Hooper, Treas., The Victoria, 14th and Clifton Sts., Washington, D. C., D. C., Washington, First Ch., C. R., 11.47, Ingram Memorial Ch., Aux., 49.37, C. E. Soc., 5, Mt. Pleasant Ch., Aux., 100, League of Service, 30, Jr. C. E. Soc., 5, C. R., 16 35, Plymouth Ch., 5; Fla., Sanford, 5; St. Petersburg, 6; Winter Park, Mite Box Off., 1.02; Ga., Atlanta, Central Ch., 25; Md., Baltimore, Associate Ch., 110, C. E. Soc., 37.50; N. J., Cresskill, Aux., 28.22; Grantwood, Aux., 20; Jersey City, First Ch., Aux., 75; Montclair, Watchung Ave. Ch., Prim. S. S., 19.06; Montclair and Glen Ridge, Louise Wheeler Cir., 751.31; Newark, Belleville Ave. Ch., 20; Passaic, First Ch., C. R., 3; Pa., Blossburg, Aux., 3; Corry, 8; East Smithfield, 6.70; Glenolden, 5; Lansford, English Ch., Y. L. M. S., 5, Sunbeams, 4; McKeesport, 10; Milroy, White Memorial Ch., King's Dau., 3, Philadelphia, Central Ch., 25, Snowflakes, 2, Snyder Ch., Ch., 50 cents; Scranton, Plymouth Ch., 35, Dau. of Cov., 15, First Welsh Ch., 10; Va., Begonia, Slavonic Bethlehem Ch., 7.50, 1,465 00

WASHINGTON.

Seattle.—Miss Ethel C. Scribner, 30 00
Donations, \$15,785 93
Buildings, 2,138 06
Specials, 37 00
Legacies, 50 00
Total, \$18,019 99

TOTAL FROM OCT. 18, 1914 TO SEPT. 30, 1915.

Donations, \$121,355 10
Buildings, 33,721 01
Specials, 2,181 33
Legacies, 16,878 57
Total, \$174,136 01

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$113,980 68
Receipts of the month, 2,138 06
Total, \$116,118 74

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